A FRVITFVLL

TREATISE,

full of heauenly conſolation,
againſt the feare of Death:

WHEREVNTO ARE ANNEXED
CERTAINE SWEETE MEDITATIONS,
To wit,
Of the Kingdome of Chriſt,
Of Life Euerlaſting,
and *Of the bleſſed eſtate and felicitie of the ſame.*

By that holy MARTYR of GOD,
IOHN BRADFORD.

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ECCLESIAST. 5.

MAKE no tarying to turne vnto the LORD, And put not off from day to day: For suddenly shall His wrath come, And in the day of vengeance Hee shall destroy thee. Stand fast in the way of the LORD: Bee stedfast in thine vnderstanding, And follow the Word of Peace and Righteousnesse.

A TREATISE against the feare of Death.

BEeing minded (through the helpe of GOD, *for mine owne comfort, and incouraging of others) to speake something of Death, (at whose doores, though I haue stood a great while, yet neuer so neere, to mans iudgement, as I doe now) I thinke it most requisite to call and crie for thine helpe, O Blessed Sauiour* IESVS CHRIST, *who hast destroyed Death by Death, and brought in place thereof, Life and Immortalitie, as by thy Gospell it appeareth. Graunt to mee a true and liuelie Faith, where through, men passe from Death to Eternall Life, that of practise, and not of naked speculation, I may write something concerning Death, (which is dreadfull out of thee, and in it selfe) to the glorie of thine holie Name, to mine owne comfort in thee, and to the edifying of all them, to whom this my Writing shall come to bee read or heard, Amen.*

THere bee foure kindes of Death, One which is Naturall, another which is Spirituall, a third which is Temporall, and a fourth

Foure kindes of Death.

a fourth which is Eternall. Concerning the first and the last, what they be, I need not to declare, but the second and the third, perchance, of the simple (for whose sake especially I write) are not so soone espyed.

Spirituall Death, what it is.

By a Spirituall Death, therefore, I meane such a Death, as the body liuing, the soule is dead: wherfore the Apostle maketh mention in speaking of widowes, who liuing daintily, *Being aliue in body, are dead in soule.* 1. Tim. 5. Thus you see what I meane by the Spiritual Death. Now by a temporall Death, I meane such a Death, wherethrough the body and th'affections thereof, are mortified, that the spirit may liue: Of which kind of Death, the Apostle speaketh in exhorting vs *to kill our members.* Coloss. 3. And thus much of the kindes of Death wherin the judgement of the world is not to be approued, for it careth lesse for Spirituall Death, than for Naturall Death; it esteemeth lesse eternal Death, than Temporall Death, or els would men leaue sinne, which procureth both the one & the other (I meane Spirituall & Eternall Death) and those temporally to die, that by Naturall death they might enter into the full fruitiō of Eternall life, which none can enioye nor enter into, that heere will not Temporallie die, that is, mortifie their affections, & crucifie their lusts and concupiscences: for by

Temporall Death.

Sinne is the cause of Death.

obeying

obeying them at the first, came † Death: If *Eue* had not obeyed her desire, in eating the forbidde frute, whereby she dyed spirituallie, none of these kinds of Death had euer come vnto man, nor beene knowne of vs. Therefore (as I said) we must needes heere Temporally die, that is, mortifie our affections, to escape the spirituall Death, & by natural death not only escape eternal death of soule and body, but also by it, as by a doore, enter into eternall life, which Christ Iesus our Sauiour hath procured and purchased to, and for all that be in him, translating eternal death into a sleep, or rather into a deliuerance of soule & bodie, from all kind of miserie and sinne: By reason whereof, wee may see, that to those that bee in Christ, that is, to such as do beleeue (which beleeuers I meane, are discerned fro others, by not walking after the flesh, but after the spirit) to those, I say, *Death is no damnage, but aduantage*, no dreadful thing, but rather desirable, and of all messengers most merrie, whiles hee is looked vpon with the eyes of faith in the *Gospel*. But more of this hereafter.

† Genes. 3

By what meanes Death came into the world.

Rom. 8.

Thus haue I briefly shewed thee the kinds of Death, what they be, whence they come, and what remedy for them. But now, for as much as I am purposed hereafter to entreat only of the first kinde of Death, that is, of

Naturall Death.

Naturall death, ſomething to comfort my ſelfe and others againſt the dread & paines of the ſame: I will ſpeake of it, as God ſhall inſtruct me, and as I accuſtome my ſelfe to muſe on it now and then, the better to bee prepared againſt the houre of temptation.

I haue ſhewed how that this *Naturall death* came by *Spirituall death*, that is, by obeying our affections in the tranſgreſſion of Gods precepts, but through the benefit of Chriſt, to ſuch as be in him, & die temporally, that is, to ſuch beleeuers as labour to mortifie their affections, it is no deſtruction, but a plain diſſolution both of ſoule & body, frō all kind of perils, dangers and miſeries, and therfore to ſuch, death is not to be feared, but to bee deſired, as we ſee in the Apoſtle, who *deſired to be diſſolued*: & in *Simeō*, who deſired to be looſed, ſaying: *Diſmiſſe or looſe me, O Lord*: by which words he ſeemeth plainly to teach, that this life is a *bōdage*, & nothing to be deſired, as now I will ſomething ſhew.

Death, what it is to Chriſtians.

Philipp. 1

Luke, 2

Firſt, cōſider the pleaſures of this life, what they be, how long they laſt, how painful we come by them, what they leaue behind thē, & thou ſhalt euen in them ſee nothing but vanity: as for example, how long laſteth the pleaſure that man hath in the act of generation? how painfully do mē behaue themſelues before they attaine it? how doeth it leaue

This life is not to bee loued, in reſpect of the pleaſures thereof, beeing nothing els but vanitie.

leaue behind it a certaine loathſomnes and fulnes? I will ſpeak nothing of the ſting of cõſcience, if it be come by vnlawfully: who well ſeeing this, & forecaſting it aforehand, would not forgo the pleaſures willingly, as far as need will permit & ſuffer? If then in this one, whereunto Nature is moſt prone, & hath moſt pleaſure in, it bee thus, Alas, how can we but think ſo of other pleaſures?

What this life is, learn heere and marke.

Put the caſe that the pleaſures of this life were permanent during this life, yet in that this life it ſelfe is nothing in compariſon, & therefore is full well compared to a candle-light, which is ſoone blowne out, to a flowre which fadeth away, to a ſmoke, to a ſhadow, to a ſleepe, to a running water, to a day, to an houre, to a moment, and to vanity it ſelfe: Who would eſteem theſe pleaſures and commodities, which laſt ſo litle a while? before they be begun, they are gone & paſt away: How much of our time ſpend we in ſleeping, in eating, in drinking and in talking? infancie is not perceiued, youth is ſhortly ouer-blowne, middle-age is nothing, olde age is not long: and therfore (as I ſaid) this life, through the conſiderations of the pleaſures and commodities of it, ſhould little moue vs to loue it, but rather to loathit: God open our eyes, to ſee theſe things, and to weigh them accordinglie.

This life more to be loathed for ỹ miseries, than loued for ỹ pleasures thereof.

Secondly, cõsider the miseries of this life, that if so be the pleasures & cõmodities in it shold moue vs to loue it, yet the miseries might counteruaile & make vs to take it as we shold do: I meane, rather to desire to be loosed & dismissed hence, than otherwise. Looke vpon your bodies, & see in how manie perils & dangers you are: your eyes are in danger of blindnes & bleerednes: your eares in danger of deafnes: your mouth & tõgue of cankers, tooth-ach, and dumnes: your head in danger of rewmes and megrimes: your throat in danger of hoarsnes, your hãds in danger of gouts & palsies, &c. But who is able to expresse the number of diseases, whereto mans bodie is in danger? seeing that some haue written, that more than three hundreth diseases may happen vnto man: I speake nothing of the hurt that may come to our bodies by prisons, venomous beasts, fire, water, horses, men, &c.

The miseries of this life concerning the bodie.

The miseries of this life concerning the soule.

By looking on our old falles and trãsgressions, and other mẽs faults, we may see what danger we are alwayes readie to fall into.

Againe, Looke vpon your soule, see how many vices you are in danger of, as heresie, hypocrisie, idolatrie, couetousnes, idlenes, securitie, enuie, ambition, pride, &c. How manie temptations may you fall into? But this shall ye better see, by looking on your olde falles, follies, and temptations, and by looking on other mens faults: for no man hath done any thing so euill, but yee may doe the same. More-

Moreouer, Looke vpon your name, & ſee how it is in danger of ſlanders and falſe reports: look vpon your goods, ſee what danger they are in for thieues, for fire, &c. Look vpon your wife, children, parents, brethren, ſiſters, kinsfolks, friends, ſeruants & neighbours: and behold how they alſo are in dãger, both of ſoule & body, name and goods as ye are. Looke vpon the cõmon weale and countrey: looke vpon the Church, vpon the Miniſters & Magiſtrates, & ſee what great dangers they are in: ſo that if ye loue them, ye cãnot but for the euill which may come to them, be heauie and ſad. Yee know it is not in your power, nor in the power of any man, to hinder all euill that may come. How many perils is infancie in danger of? What danger is youth ſubject vnto? Mans eſtate is full of cares: age is full of diſeaſes & ſores: If thou be rich, thy care is greate: If thou be in honour, thy perils are the more: If thou be poore, thou art the more in danger to oppreſſion But, alas, what tongue is able to expreſſe the miſerableneſſe of this life? the which conſidered, ſhould make vs litle to loue it, I can compare our life to nothing ſo fitly, as to a ſhip, in the middeſt of the ſea: in what danger is the ſhip, and they that be in it? here are they in danger of tempeſts, there of quick-ſands, on this ſide of Pirates,

Great and weightie cauſes for vs to bee ſadde and heauie, and litle to joy in ỹ pleaſures of this life.

An apt compariſõ betwixt a ſhip on the ſea, and the life of mã: for what dãgers are ſo great? what ſo litle?

Pirates, on that ſide of rockes: now may it leake, now may the maſt breake, now may the maſter fall ſick, now may diſeaſes come amongſt the mariners, now may there diſcention fall amõgſt themſelues: I ſpeak nothing of want of freſh water, meat, drink, & ſuch other neceſſaries: Euen ſuch another thing is this life: Heere is the deuill, there is the worlde, on this ſide is the fleſh, on that ſide is ſin, which throughly cleaueth to our ribs, & will do, ſo long as we be in this fleſh & naturall life: ſo that none but blind men can ſee this life to be ſo much & ſo greatlie to bee deſired; but rather as the men that ſaile, are moſt glad when they approach to the hauen, euen ſo ſhould we be moſt glad when wee approach to the hauen, that is death, which ſetteth vs aland: whoſe cõmodities *no eye hath ſeene, no tongue can tell no heart can conceiue, in any point as it ſhould.* Happie! oh! happie weere we, if we ſaw theſe things accordinglie: GOD open our eyes to ſee them, Amen.

Behold the great miſeries & miſchiefe that this life is in danger of on euerie ſide.

1. Cor. 2

If anie man would deſire teſtimonies of theſe things, although experiẽce, a ſufficiẽt miſtreſſe, is to bee credited, yet will I heere marke certaine places, whereunto the Reader may reſort, and find no leſſe than I ſay, but rather much more, if that with diligẽce he read & weigh the places: *Iob* calleth this

life

life *a Warfare*, hee painteth it out ſomething liuelie vnder diuers ſimilitudes. *S. Iames* cõpareth it to *a vapour*: all the booke *Eccleſiaſtes* teacheth it to be *but vanitie*: *S. Iohn* ſaith, *it is altogether put in euill*: *Dauid* ſaith, *the beſt thing in this life is but vanity, labor & ſorow*. But what goe I heere about, ſeeing that almoſt euerie leafe in the Scripture is full of the breuitie and miſerie of this life: ſo that I think, as S. *Auguſtine* doth write, that there is no man that hath liued ſo happily in this world, that wold be content, when death commeth, to go backe againe by the ſame ſteps, wherby he hath come into the world, and liued, except the ſame be in deſpaire, and looke for nothing after this life but confuſion.

Iob, 5
Iob, 7.
Iames, 4
Iohn, 2
Pſalme, 91

Howe ſhort, tranſitorie and miſerable ỹ life of man is, ỹ Scriptures doe euerie-where declare.

Thus I truſt ye ſee, that though the commodities of this life were ſuch as culd cauſe vs to loue it, yet the breuity, vanity & miſery of it is ſuch, as ſhold make vs litle to regard it, who belieue & know death to be the end of all miſeries to them that are in *Chriſt*, as we all ought to take our ſelues to be, being baptized *in his Name* (for our *baptiſme* requireth this faith vnder pain of damnation) althogh we haue not obſerued our profeſſiõ, as we ſhould haue done, if ſo be we now repent, & come to amendmẽt. To ſuch, I ſay, as are in *Chriſt*, death is to be deſired, euen in reſpect of this, that it deliuereth vs from ſo miſe-

The breuitie, vanitie & miſery of this life, ſhould cauſe vs litle to regard it.

so miserable a life, and so dangerous a state as we now be in: so that I may wel say, they are senseleſſe, without wit, voide of loue to God, void of al hatred & sense of sin (wherwith this life floweth) that rather desire not to depart hēce out of al these miseries, than here still to remain to their continual grief.

1. Pet. 1. Apocal. 7.

But if these things will not moue vs, I wold yet we beheld the cōmodities wherevnto death bringeth vs: if we be not moued to leaue this life, in respect of the miseries, whereof it is full, yet we should be moued to leaue it in respect of the infinit goodnes which the other life, whereto death bringeth vs, hath most plentifully. Men, though they loue thinges, yet for things which are better, can be content to forgo them: euen so we now, for the good things in the life to come (if we consider them) shall and will be content to forgoe the moste commodious thinges in this present life. Here wee haue great pleasure in the beauty of the worlde, and of the pleasures, honours and dignities of the same: also in the company of our friends, parents, Wife, children, subjects: also in plenty of riches, cattell, &c, and yet we knowe that neuer a one of these is without his discommodity, which God sendeth, lest we should loue them too much, as, if ye will weigh things, you shall easily perceiue. The Sunne,

The commodities whereto death bringeth vs, should make vs willing to forsake this life.

The commodities of this life mixed with discommodities, lest we should loue them too much.

Sunne, though it be faire and chearfull, yet it burneth ſometimes too hote: the aire, though it be light and pleaſant, yet ſometimes it is darke and troublous: and ſo of other things. But be it ſo, that there were no diſcõmodities mingled with the commodities, yet (as before I haue ſaid) the breuitie and ſhort time that wee haue to vſe them, ſhould aſſwage their dulcedneſſe.

But if this were not alſo, but that the pleaſures of this life were without diſcommoditie, permanent, and without perill, (whereof they be full) yet are they nothing at all to be compared to the commodities of the life to come.

The pleaſures of this life, what they are, in compariſõ of ỹ pleaſures of the life to come.

What is this earth, heauen, and ſhape of the world, wherein beaſtes haue place, and wicked men (Gods enemies) haue abiding, and liberty, in compariſon of the new Heauen and earth, wherein righteouſneſſe ſhall dwell? in compariſon of that place where Angels and Arch-angels, & all Gods people, yea, GOD himſelfe hath his abyding & dwelling? what is the company of Wife, childrẽ, &c. in compariſon to the company of Abraham, Iſaac, & Iaakob, the Patriarks, Prophets, Apoſtles, Martyres, Confeſſors, Virgins and all the Saints of God? What is the company of any in this world, in compariſon to the cõpany of the Angels, Arch-

angels,

angels, Cherubins, Seraphins, Powers, Thrones, Dominations, yea, of God the Father, God the Son, & God the Holie Ghost? What are the riches & pleasures of this life in cõparisõ of the felicity of euerlasting life, which is without all discõmodities, perpetuall, without al peril & jeoperdy, without all griefe and molestation? Oh, the mirth & melodie! oh, the honor & glory! oh, ỹ riches and beautie! Oh, the power and majestie! Oh the sweetnes and dignitie of the life to come! *The eye hath not seene, the eare hath not heard, nor the heart of mã is not able to conceiue in any thing, any part of th' Eternall felicity & happie estate of Heauen.* Therefore, the Saints of God haue desired so earnestlie and so heartilie to be there. *O how amiable are thy Tabernacles!* saith *Dauid: My soule hath a desire to enter into the courts of the Lord: Mine heart & my soule rejoyce in the liuing God: Blessed are those that dwell in thine house, that they may alwayes be praysing thee: for one day in thy courts, is better than a thousand elswhere: I had rather be a doore-keeper in the house of my God, than to dwell in the tents of vngodlines: for the Lord God is a light & defence.* And again, *As the hart desireth the water-brooks, so longeth my soule after thee O God: My soule is athirst for God, yea, euen for the liuing God: Whẽ shal ỹ come to appeare before the presence of God, for my soule thirsteth for thee: my flesh also longeth*

The blessed estate of the life to come.

1. Cor. 2

Psalme. 84

The vehement desire & longing of GODS Saintes, to be dissolued, and to liue with GOD.

Psalme. 24

longeth after thee, in a barren & drie land, where no water is. They (Gods people I meane) desire the day of their redemption, and they still crie, *Let thy Kingdome come*: they crie, *Come Lord IESVS, come.* They lift vp their heads, looking for his appearing, who will make their vile bodies like to his own glorious and immortall bodie: for when Hee shall appeare, they shall bee like vnto Him. The Angels will gather them together, and they shall meete him in the cloudes, and be alwayes with him: they shall heare this joyfull voyce, *Come ye blessed of my Father, possesse the kingdome prepared for you from the beginning:* Then shal they be like vnto his Angels: then shall they shine like the Sunne in the Kingdome: then shall they haue crownes of glorie, and be endued with white garments of innocencie and righteousnesse, and palmes of victorie in their hands. O happie! happy is he that may with them see that immortall and incorruptible inheritance, which then we shall enjoye for euer.

Psalme, 62
Roman. 8
Apoca. 22
Philip. 1
Matth. 24
1. Thess. 4
Matth. 25
Apocal. 7
The glory and felicity of GODS children in the Kingdome of GOD.

Thus ye see (I hope) sufficientlie, that in respect of heauē and eternall blisse (whereunto by the hauen of death wee lande) this life, though there were no euil in it, is not to be loued, but rather we that be pilgrimes in it, should desire with *Paul* & *Simeon*, *to be loosed & dissolued*, that we might be with God.

Death the hauen of eternall life.

Here

The miseries and dãgers we passe, and the felicitie which we obtaine by death. Philipp. 3 Matth. 13 Daniel, 12 Matth. 17

Here our bodies (as before is spoken) are in danger of innumerable euils, but there our bodies shall be, not only without all dãger, but also *be like the glorious and immortall bodie of the Lord Iesus Christ.* Now our bodies bee darke, then shall they bee moste cleare and light, as wee see Christs face did shine in his transfiguration like to the Sunne. Now our bodies be vile, miserable, mortall & corruptible, but then shall they be glorious, happie, immortall, and incorruptible: We shall be like vnto Christ our Sauiour, euen as he is, so shall wee bee. As wee haue borne the image of the earthly, so shall wee beare the imãge of the heauenly. Here our soules are in great darknes, & dangers of many euils, but there they shall bee in great light, safe securitie, and secure felicitie: Wee shall see God face to face, where now we see him but as in a glasse, thorow a darke speaking: there shall we behold Him euen as He is, and be satisfied without loathsomnesse of his presence: yea we shal be endued with most perfect knowledge. Where now wee know but partly, there shal we know as we be known. Heere our commodities are measurable, short, vncertaine, and mingled with manie incommodities: but there is mirth without measure, all libertie, all light, all ioye, reioycing, pleasure, health, wealth, riches, glorie, power,

1. Cor. 15. Iohn 3.

1. Cor. 19 How foolish and senseleſſe are they, who in respect of so glorious a state, will not gladly forsake so miserable a life.

power, treasure, honour, triumph comfort, solace, loue, vnity, peace, concord, wisdome, vertue, melodie, meekenesse, felicitie, beatitude, and all that euer can be wished or desired, and that in most securitie and perpetuitie that may bee conceiued or thought not onlie of men but also of Angels as witnesseth hee that saw it (I meane *Paul*) who was carried vp into the third heauen: *The eye hath not seene* (saith he) *the eare hath not heard, neither hath entred into the heart of mã the felicitie that God hath prepared for them that loue him.* There the Angels, Arch-angels, Powers, Thrones, Dominions, Cherubins, Seraphins, Patriarks, Prophets, Apostles, Martyres, Virgines, Confessors, and righteous spirits, cease not to sing night and day, *Holie, holie, holie, Lord God of Hosts! honour, majestie, glorie, empire, and dominion be vnto thee:* O Lord IESV redeemer! O holie Spirit the comforter! For the light of the Moone, shall bee as the light of the Sunne: and the light of the Sunne, shal be seauen-fold, euen as the light of seauen dayes, in his blessed Kingdome, where, and when, he will binde vp the woundes of his people, & heale their plagues. O Lord, that we might haue some liuelie sight thereof! that we might rejoice euer in the vndefiled and immortall inheritance, whereunto God hath called vs, and

1. Cor. 2.

Apocal. 7.

The clearnesse and brightnesse of Gods children in his Kingdome, aboue the seuen-fold brightnesse of the Sunne.

which He doth keep for vs in Heauen, that we might heare the ſweet ſong of his ſaued people, crying, *Saluatiõ be vnto him that ſitteth on the throne of our God, & vnto the Lambe*: that we might with the Elders & Angels ſing & ſay: *Praiſe, & glory, & wiſdome, & thãksgiuing, and honor, & power, & might, be to thee, our God, euermore*: that wee might be couered with a white robe, & haue a palme in our hãds, to ſtand before Gods Throne night & day, to ſerue Him in His Tẽple, & to haue Him dwel in vs, that we might heare the great voyce, ſaying from heauen, *Behold, the Tabernacle of the Lord is with men, & He will dwel with them, & they ſhal be His people, & God himſelfe ſhal be with them as their GOD*: O happy were they that now might haue a little ſhewe of that holy *Citie, new Ieruſalem, deſcending from heauen, prepared of God as a Bride decked for her huſband* which He ſhewed to his ſeruant *S. Iohn*! Truely this ſhould wee ſee, if wee were with Him in the Spirit: but this cãnot be ſo long as we are in the fleſh: alas then, & welaway, that we loue this life as we doe! it is a ſigne we haue litle faith, or els how could we but night and day deſire the meſſenger of the Lord (I meane) to deliuer vs out of all miſeries, that wee might enter into the fruition of eternal felicity? But here will ſome man ſay, O ſir! if I were certaine that I ſhould departe from

Apoca. 22

Apoca. 22

Lacke of Faith is ỹ cauſe why wee doe ſo little deſire to bee out of this ſinfull life.

part frō this miſerable life into that ſo great felicity, then could I be right glad & rejoice as yee will me, & bid death welcome, but I am a ſinner, I haue grieuouſly trāſgreſſed & broken Gods wil, & therefore I am afraid I ſhalbe ſent into eternal wo, perdition & miſery. Here my brother, thou doeſt well that thou doſt acknowledge thyſelfe a ſinner, & to haue deſerued eternall death, for doubtles *if we ſay we haue no ſin, we are lyers, and the trueth is not in vs.* A child of a nights birth is not pure in Gods ſight: in ſin we were born, & by birth or nature we are the children of wrath, & firebrands of hell: therfore, cōfeſſe ourſelues to be ſinners wee muſt needs, for if the Lord wil obſerue any mans iniquities none ſhall be able to abide it: yea, we muſt needes all crie, *Enter not into iudgement, O Lord, for in thy ſight no fleſh nor man liuing can be ſaued.* In this point therfore, thou haſt done well, to confeſſe that thou art a ſinner. But now where thou ſtādeſt in doubt of pardon of thy ſins, & thereby art afraid of damnation; my deare brother, I woulde haue thee anſwere mee one queſtion: that is, whether thou deſireſt pardon or no? whether thou doſt repent or no? whether thou doſt vnfeinedly purpoſe, if thou ſhouldeſt liue, to amend thy life or no? If thou doeſt, euen before God ſo purpoſe, & deſireſt his mercie,

Pſal. 129
Pſal 142

Three thinges where the afflicted conſcience may be aſſured of pardon & forgiuenesse.

then hearken, deare brother, what the Lord
Esay, 43 saith vnto thee, *I am He, I am He, that for mine owne sake will doe away thine offences: If thy sins be as red as scarlet, they shall be made as white as*
Esay, 1 *snow, For I haue no pleasure in the death of a sin-*
Ezech 33 *ner, As surely as I liue, I will not thy death, but rather that thou shouldest be conuerted and liue:* I haue so loued the world, that I would not spare my dearly beloued Son, the image of my substance, and brightnes of my glorie, by whom all thinges were giuen, but gaue him for thee, not only to bee man, but also to take thy nature, & to purge it from mortality, sin, and all corruption, & to adorne & endue it, with immortality & eternall glorie, not only in His owne person, but also in thee, and for thee, whereof nowe by faith I wold haue thee certain, as in very deed thou shalt at length feel and fully enjoy for euer: This my Son, I haue giuē to the death, and that a most shamefull death, *euen of the Crosse*
Phillip. 2 *for thee*, to destroy death, to satisfy my justice for thy sins: therefore belieue, & according to thy faith so be it vnto thee: hearkē what my Son himselfe saith vnto thee, *Come vnto*
Matth. 11 *me, all ye that labour, & are laden, & I wil refresh you: I came not into the world to damne the world,*
Iohn, 3 *but to saue it: I came not to call the righteous, but sinners to repentance: I pray not* (saith he) *for these mine Apostles onely, but also for all them that by*

their

their preaching shall beleue in Me. Now, what prayed He for such? *Father* (saith he) *I will that where I am, they may also be, that they may see & enjoy the glory I haue, & alwais had with thee: Father, saue thē & keep thē in thy truth: Father* (saith he) *I sanctify my self, & offer vp my self for them.* Lo, thus thou heareſt how my Son prayeth for thee: Marke now what my Apoſtle *Paul* ſaith, *We know*, ſaith he, *that our ſauiour Chriſts prayers were heard.* Alſo, this is a true ſaying, *That Ieſus Chriſt came into the world to ſaue ſinners.* Hearken what he ſaith to the jealor, *Beleue in the Lord Ieſu, & thou ſhalt be ſaued: for he by his own ſelfe hath made purgatiō for our ſins. To him* (ſaith Peter) *beareth all the Prophets witnes, that whoſoeuer beleueth in his Name, ſhal receiue remiſſion of their ſins.* Beleue man, pray *Lord helpe mine vnbeliefe. Lord increaſe my faith, aske and thou ſhalt haue.* Hearken what S. *Iohn* ſaith, *If we confeſſe our ſins, God is righteous, to forgiue vs all our iniquities, & the blood of our Lord Ieſus Chriſt ſhall waſh vs from our ſins: for if we ſinne, we haue an Aduocate*, ſaith he, *with the Father, Ieſus Chriſt the righteous, and He is the propitiation for our ſins.* Hearken what Chriſt is called, *Call His name* IESVS, ſaith the Angel, *for Hee ſhall ſaue His people from their ſinnes*, ſo that where aboundance of ſinne is, there is aboundance of grace. Say therefore, *Who ſhall lay any thing to my charge: it is GOD that abſolueth*

Luke, 5 Iohn, 17

Hebr. 5

1. Timo. 1 Hebr 9 Actor. 1

Marke, 6 Luke, 17 1. Iohn, 1

1. Iohn, 5 Luke, 1

Roma

Rom. 8 *absolueth mee, who then shall condemne mee? It is Christ that is dead for my sins, yea, He is risen for my righteousnes, & sitteth on the right hand of the Father, & prayeth for me.* Be certain therfore, & sure of pardon of thy sins, be certain and sure of euerlasting life: doe not now say in thine heart, *Who shall descend into the deep?* that is, doubt not of pardon of thy sins for that is to fetch vp *Christ* again: neither say thou, *Who shall ascend vp into heauen?* that is, doubt not of eternal blisse, for that is to put Christ out of heaue: but mark what the Lord saith

Rom. 10 vnto thee, *Euen in thy mouth and in thine heart, and this is the word of faith which we preach,* If thou confesse with thy mouth, that IESVS Christ is the Lord, and beleeue with thine heart, that God raised him vp frō the dead, thou shalt be safe. If thou beleeue that Iesus Christ dyed, & rose again: euē so shalt thou be assured (saith the Lord God) that dying with Christ, I wil bring thee again with him.

Thus (deare brother) I thought good to write to thee in the name of the Lord, that thou fearing death, for nothing els, but because of thy sins, mightest be assured of pardon of them, & so embrace death as a friend, & insult against his terrour, sting, & power, saying, *Death, where is thy sting? Hell where is thy victory?* Nothing in all the world so displeaseth the Lord, as to doubt of his mercie: in

cie: in the mouth of two or thee witnesses we should be content therfore, in that thou hast heard so many witnesses, how that indeede, desiring mercy with the Lord thou art not sent empty away, giue credit thereto, and say with the Virgin *Marie, Behold thy seruant, O Lord, be it vnto mee according to thy word.* Vpon the which worde see thou set thine eye only & wholy, for otherwise, here thou seest not God thy Father, but in his word, which is the glasse wherein now wee behold his grace and fatherly loue toward vs in Christ, & therfore herewith we should be content, & giue more credit to it, than to al our senses, & to al the world besides. *The word* (saith our Sauiour) *shal iudge* according to it therfore, and not according to any exterior or interior shewe, judge both of thy selfe, and all other things els: concerning thy selfe, if thou desire indeed Gods mercy, and lamentest that thou hast offended, lo, it pronounceth, *that there is mercy with the Lord for thee, & plenteous redemption*: it telleth thee, who wouldest haue mercy at the LORDS hand, that the LORD willeth the same, & therfore, thou art happy, for He would not thy death: it telleth thee, that if thou acknowledge thy faults vnto the Lord, he will couer them in his mercy. Againe, concerning Death, it telleth thee, that it is but a

Luke, 1

In the word one lie wee behold Gods loue and fauour towarde vs, and therefore wee should giue credit to it, against all sense, reason, and judgment.

Iohn, 12
Psal. 130

Death, what it is by ỹ word of God.

ſleepe, that it is but a paſſing vnto thy Father, that it is but a deliuerãce out of miſery, that it is but *a putting off of mortality & corruption*, that it is *a putting on of immortality & incorruptiõ*, that it is a putting away of *an earthlie tabernacle*, that thou mayſt receiue *an heauenly houſe or mãſion*, that this is but a calling of thee home, from the watching & fiãding in the *warfare* of this miſerable life. According to this (the worlde I meane) doe thou judge of death, and thou ſhalt not be afraid of it, but deſire it as a moſt holeſome medicine, and a friendly meſſenger of the Lords iuſtice and mercy. Imbrace him therefore, make him good cheare, for of al enemies he is the leaſt. An enemy (quod I!) nay, rather of all friẽds he is the beſt, for he bringeth thee out of all danger of enemies, into that moſte ſure and ſafe place of thy vnfained friend for euer.

2. Cor. 5

Why death ought to be premeditated & thought ofte vpon.

Let theſe things be often thought vpon: let Death bee premeditated, not onely becauſe he commeth vncertainly (I mean for the time, for els he is moſt certain) but alſo, becauſe he helpeth much to the contempt of this world, out of the which, as nothing will goe with thee, ſo nothing canſt thou take away with thee, becauſe it helpeth thee to the mortifying of thy fleſh, which, when thou feedeſt, thou doſt nothing els but feed

wormes,

wormes, becauſe it helpeth thee to the wel diſpoſing and due ordering of the thinges thou haſt in this life, Becauſe it helpeth thee to repentance, to bring thee vnto the knowledge of thy ſelfe, that thou art but earth & aſhes, and to bring thee the more better to the knowledge of GOD.

But who is able to tell the commodities that may come by the often and true conſideration of Death? whoſe time is therefore left vnto vs, verie vncertaine and vnknowne to man, (*although to GOD it bee certaine, and the boundes thereof are not onelie knowne, but alſo appointed of the LORD, ouer the which none can paſſe*) becauſe wee ſhoulde not prolong and put off from day to day, the amendement of this our wicked and ſinfull life, as did the rich-man, in the Goſpell, vnder hope of long life. And ſeeing it is the verie ordinance and ſpeciall prouidence of GOD, (and commeth not but by the will of GOD) euen vnto a ſparrowe, much more then vnto vs, who are incomparablie, much more dearer than manie Sparrowes, and in that this Will of GOD is not onelie iuſt, but alſo good (for Hee is our FATHER) let vs, if theere were nothing elſe but this, ſubmitte our ſelues, our ſenſes, and iudgementes, vnto the pleaſure of Him, beeing

Iob, 14

Luke, 12

content

content to come out of the roome of our Souldiership, whensoeuer he shall send for vs by his pursuiuant death. Let vs render to Him that which He hath lent vs so long (I meane life) lest we be counted vnthankful: and in that death commeth not but by sinne, in that wee haue sinned so often, and yet the LOR Dhath ceased from exacting this tribute & punishment of vs, vntill this present time: let vs with thankfulnes praise his patience, & pay our debt, not doubting but that Hee being our Father, yea, our Almighty and most mercifull Father, can and will, at his pleasure, if death were euill vnto vs (as God knoweth it is a chiefe benefite vnto vs by Christ) conuert and turn it vnto our euerlasting good: but death being (as I haue before shewed) not to be dread, but to bee desired, let vs lift vp our heads in thinking on it, and know, that our redemption draweth nigh: Let our mind be occupied in the consideration, or often contemplation of the foure last articles of our Belief, that is, *The communion of Saincts*, or *The holy Catholicke Church, Remission of sins, Resurrection of the flesh, and Life euerlasting*. By faith in Christ, be it neuer so faint, litle or cold, we are members in verie deede of the Catholicke and holie Church of Christ: that is, wee haue cõmunion or fellowship with all the Saincts of God

Luke, 21. The foure last articles of ỹ Faith often to be meditated & thought vpon.

of God that euer were, be, or shal be, whereby we may receiue great cõfort, for though our faith be feeble, yet the Churches faith (whereof our Sauiour Christ is the head) is mightie enough: though our repentance be little, yet the repentance of the Church, wherewith we haue cõmunion is sufficient: though our loue bee languishing, yet the loue of the Church, & of the Spouse of the Church, is ardent, and so of all other things we want. Not that I meane this, as though any man should thinke that our faith shold be in any, or vpon any other, than only vpon God the Father, the Sonne, and the holy Ghoste: neither that any shoulde thinke I meane thereby any other merits or meane to saluation, than only the merits & Name of the Lord IESVS: but that I would the poore Christian conscience, which by Baptisme is brought into Gods Church, and made a member of the same through faith, shoulde not for his sinnes sake, or for want of any thing hee hath not, despaire: but should rather know, that he is a member of Christes Church, and mysticall bodie: and therfore cannot but haue communion and fellowship of both, that is, of Christ himselfe, beeing the Lord, husband, and head thereof, and of all that euer hath beene, be, or shall be members of it, in all good things that

No sin or want of any thing, whatsoeuer it bee, shoulde cause vs to dispaire of Gods final fauour and mercie.

that euer they haue had, haue, or ſhall haue.

Still doeth the CHVRCH pray for vs, by Chriſts commandement, *Forgiue vs our ſins, Leade vs not into temptation, Deliuer vs from euill*: yea, Chriſt himſelfe doeth pray for vs, being mẽbers of *his body* (as we be indeed) if that we beliéue, though it be neuer ſo little. God grant this faith in vs all, & increaſe it in vs, Amen. Out of this Church no Pope nor Prelate can caſt vs, or excommunicate vs indeed, althogh exteriourlie they ſegregate vs from the ſocietie of GODS Saincts. But enough of this.

That wee are partakers of this cõmunion and fellowſhip, wee may not doubt, beeing receiued thereinto by Baptiſme.

As I woulde haue vs often to muſe vpon the Catholicke Church, or Communion of Saincts, wherof we may not doubt, in what eſtate ſoeuer we be, vnder paine of damnation, beeing baptized, *In the Name of the Father, the Son, & the H. Ghoſt*: ſo would I haue vs to meditate vpon the other articles, following: that is, *Remiſſion of ſins, Reſurrection of the fleſh*, and *Life euerlaſting*. It is an article of our faith to beliéue, that is, to be certain, that our ſins are pardoned: therfore doubt not thereof, leſt thou become an infidell: though thou haſt ſinned neuer ſo ſore, yet now deſpaire not, but be certain that God is thy God, that is, that Hee forgiueth thee thy ſin: therfore, as I ſaid, doubt not therof, for in ſo doing, thou putteſt a ſallet on the

head

head of thy ſoule, that the dew of GODS
grace cannot indeede drop into it, but ſlip
by as faſt as it droppeth. Therfore, without
that fallet or ſoul-nightcap be bareheaded: Cantic. 5
that is, hope ſtill in the mercy of the Lord,
& ſo mercy ſhall compas thee on euery ſide.
In like maner, the article *of the reſurrection
of the fleſh*, haue often in thy mind, being aſ-
ſured by this, that thy carcaſe & bodie ſhall
be raiſed vp again in the laſt day, when the
Lord ſhall come to iudgement, and ſhall be
made incorruptible, immortall, glorious,
ſpiritual, perfect, light, and *euen like to the glo-
rious body of our Sauiour Ieſus Chriſt, for He is the
firſt fruits of the dead, & as God is all in all, ſo ſhall
Hee bee vnto thee in Chriſt.* Looke therefore Phillip. 15
vpon thine own eſtate, for as He is, ſo ſhalt
thou bee. *As thou haſt borne the image of the
earthly* Adam *ſo ſhalt thou beare the imege of the* 1. Cor. 15
Heauenly: Therefore glorifie now God, both
in ſoule and body: Waite and looke for this
Day of the Lord, with groaning & ſighing:
Gather toge ther teſtimonies of this, which
I do omit for breuities ſake: Laſt of al, haue
often in minde *Life euerlaſting*, whereunto
thou art euen landing: Death is the Hauen
that carrieth thee vnto this Land, where is
all that can be wiſhed, Yea aboue all wiſhes
and deſires, For in it wee ſhall ſee GOD
face to face, the which thing nowe wee
can in

can in no wise doe, but must couer our faces with *Moses* and *Helias*, till the face or fore-partes of the Lord bee gone by. Nowe must wee looke on His backe-partes, *Beholding Him in His words, and in His creatures, and in the face of IESVS CHRIST our Mediatour: But then wee shall see Him face to face, and we shall know as we are knowne.*

Exod. 34

1. Cor. 15

Therefore, let vs thinke often on these thinges, that wee may haue Faith Iustilie and cheerefullie to arriue at the happy Hauen of Death, which you see is to bee desired, and not to bee feared, to all those that are in CHRIST, that is, to such as doe beleeue in deede, who are discerned from those that onelie say, *they doe beleeue, by dying temporallie*, that is, *by labouring to mortifie, thorow GODS Spirit, th'affections of the flesh, not that they should not bee in them, but that they should not reigne in them*, that is, *in their mortal bodies, to giue ouer themselues to serue sin, whose seruants wee are not, but are made seruantes vnto righteousnesse, beeing now vnder Grace, and not vnder the Law*: And therefore hath GOD mercifullie promised, that sinne shall not reigne in vs: The which Hee continuallie grant for his Trueth, Power, and mercies sake,

Rom. 8

AMEN.

A MEDI-

A MEDITATION, CONCERNING the Kingdome of CHRIST, and that it is no corporall thing, as the *Iewes and Anabaptists doe faine: to whom the* Papists (in maner) assent, making the Church so glorious and gay a Dame, farre vnlike to be Christs Spouse, who was here on earth in no such felicitie and worldlie glorie, as their Church is: They made more of the Good-wife, than of the Good-man, and therefore set foorth to vs a strumpet for CHRISTS Spouse.

OPen mine eyes, deare Lord, to see thy Kingdome, for it is Spirituall, and of carnall eyes simply cannot be considered: and therefore, I see ought wee to maruell to see it contemned, & the children therof persecuted, the most part of men (and especially the great men of the world) beeing Carnall and not Spirituall, although by title manie bee called so. Giue me thy light to see, that thy Kingdom (O Christ) is thy sitting on the right hand of thy Father and ours, and thy interpellation and mediation for vs, and also thy giuing of pardon and forgiuenes of sins, and the Holy spirit of thy Church, that is, such as beliue in thee, and call vpon GOD the Father, through confidence in thee: and heereto thy sanctifying of them, that thou

mayest

mayst raise them vp in the last day to life & glory euerlasting: grāt me to know that for the attaining of al these benefits (which be ỹ liberties & priuileges of thy kingdom) thou hast ordained ỹ ministery of thy Gospell & Sacramēts therby to call & bring men to ỹ knowledge of thy Father & Thee, which is eternal life: grāt that I may feele in my self, liuely & comfortably, th'efficacie of the H. Ghost, which is effectual by the Ministrie & word: and lest afflictions should dismay me, & the company of euill mē, mingled with ỹ godly, ouerthrow me, or offēd me: grāt that I may not only know how that thy Church, & the true childrē therof, shal in this world (vntil the last day) suffer persecution, & that goats wil be amōgst the sheep, vntil the day of iudgmēt, but also that I may in affliction reioice & glorifie thine holie Name, being preserued alwayes from the counsell of the vngodly, and from the way of the wicked, and from the seate of the scornefull, to delight in thy law night & day, to be made spirituall, & to haue the benefit of thy Kingdom & Priesthood, which be both spiritual, preseruing thy people frō the tirānie of sin & Sathā, although in this life thou permit their enemies to vexe them, to thy further glorie, and their increase in repentance and godlinesse: which giue vnto me, & increase in me for thine holy Names sake, Amen.

SCRIPTVRES, PROOVING CHRISTS Kingdome to be Spirituall.

MY *Kingdome is not of this world, Thou hast giuen Him power of all flesh, that how manie soeuer Thou hast giuen vnto Him, He might giue to the same euerlasting life.* What is it? anie worldlie policie? no: therefore it followeth: and this is euerlasting life, *that they may knowe Thee to bee the onelie true GOD, and whom Thou didst sende, Iesus Christ, who sitteth on the right hand of GOD, and prayeth for vs. The roote of Iesse shall stand vp, and the Gentiles shall make their prayers vnto him, &c.* By these two sentences we may see Christs kingdom and Priesthood to be Spirituall, and no politike regiment: Hee prayeth for vs to His Father, and so reigneth, that He will be called vpon will heare vs, satisfie vs, and keep vs with His holie Spirit, as Gods children: For they are led by the Spirit of GOD: in their heartes Hee will write His Lawe, &c. Which benefits let vs look for, & no corporall kingdom. *We are fellow-heires with Christ: if so we doe suffer with Him, we shall bee glorified with Him.* Wee are saued by hope: *For Thy sake wee are killed all the day long. In this world you shall haue affliction. All that will liue godly in Christ must suffer persecution:* and many places there be, which teach vs, that the glorie of

Iohn, 17
Iohn, 18

Psalme, 44
Iohn, 16
1. Timo. 3

Christs Kingdom, is no worldly dominion or power, but a *spirituall thing*, that he wold be resuscitated, & haue a new & an eternall life, righteousnesse and glorie, euen such as Christ hath. Besides this, *Paul* telleth, that *Antichrist* shal bear rule in the Church, vntil Christ come to iudgment: then shal He destroy his kingdom: so that the true Church of Christ shal not haue a worldlie dominiō & kingdome, but rather be persecuted, and especiallie, towards the end of the world, as *Peter* telleth, that as there was before Christs cōming in the Church, false Prophets, and the regiment was with ỹ aduersaries, which beare the name of the Church, vnder the which they destroyed the Church: so shall it bee in the Church after Christs time, *There will be* (saith He) *manie false Teachers, who will deceiue, not a few, or the fewer part, but many, and the greater part*, as now ỹ Papists haue done almost all Christendome. Againe hee saith, *that there will come mockers, who will make a mocke of Religion*: so that the Church cannot but bee persecuted. *Daniel* plainlie sheweth, that *the beastes*, that is, *the Empyres of the world shall be cast into the fire when Christ shall come to iudgment*: so that some wicked empires shall continue vntil the last day. The true Church of Christ is careful for inward beautie, as it is writtē *of the kings daughter*, whereas ỹ Papisticall

Daniel, 7

Psalme, 45

sticall church nothing passeth thereof but altogether careth for external geare: So say our Papists in ENGLAND, Come to the church, & do as other men do outwardlie, and keepe your conscience to your selues.

SCRIPTVRES PROVING THAT in CHRISTS CHVRCH vpon earth, there shall bee good and bad mingled vntill the day of judgement.

AS *it was in the dayes of Lot, so shall it bee in Christs comming &c. In that night there shal be two in one bed, one shal be taken, &c. Let them* (the tares amongst the corne he meaneth) *grow together vntil the haruest: the haruest is the end of the world: then the Sonne of man shall send forth his Angels, and they shall gather all offence-giuers out of his kingdome, and those which worke wickednes: so shall it go in the end of the world: the Angels shal go forth, & seperate the euil from the righteous, & cast them into the fornace of fire:* by these sentences we may see, that hypocrites shall be mingled with the Godly, vntill the day of judgement. Whereas the *Anabaptists* do cite the Prophets, who speaking of Christs kingdome, vse often figures & similitudes of worldly Empires, that by temporall & visible things, we may arise to a deep consideration of spirituall things in Christs kingdom: let vs learne so to do: & again, let

Luke, 17
Matth. 13

vs know, that the *Gospel* is the exposition of the *Prophets*, & therfore those corporal metaphores in the *Prophets*, painting forth the *kingdom of Christ*, must be interpreted according to the *Gospell*, which teacheth clearelie *Christes kingdome to bee a Spirituall and not a Temporall thing*, as before is shewed.

Moreouer, the *Prophets* euen themselues do plainly shew *Christs kingdom* to be a Spiritual thing: doth not *Daniell* say, *that Christ shalbe killed*? and doth not *Esay* also say, *that Christ shall giue His life for sinne*? so that we may see no affirmation of corporal dominion here on earth in this life. Besides this, ℣ *Prophets* doe affirme also *Christs kingdome* to be eternall, and therefore cannot bee temporall. Figures and metaphores can bee no otherwise than *allegorically* vnderstood. I need not to tell how that ℣ *Prophets* vse to speake of *Christs kingdome*, that they do not discern the times of this life, & of the life to come: Because CHRISTES Eternall Kingdome is begunne in Spirit and faith in this life, and afterward indureth for euer. Howbeit, sometimes and often they doe otherwise, and plainlie shew, that *CHRISTES kingdome and Church shall suffer persecution in this life*, as in the 2. Psalme, and 115. Psalme, *Precious in the sight of the LORD is the death of His Saincts*. And Psal. 72. Esay 30. Dan. 12.

Daniel, 9

THAT

THAT THERE IS AN EVERlasting life, where it is, and what knowledge and vnderstanding thereof may bee had in this life.

THat there is an Euerlasting Life, none will denie, but such as will deny God: for if it be true & just (or els he is not God) then can there not be but an Eternall Life: that He hath both spokē it and promised it in *Mat.*25. 1.*Cor.*15.*Heb.*4.11.13. 1.*Pet.*1. it appeareth, and elswhere in many places: So that to denie an euerlasting life, is to denie God, to denie Christ, & al that euer He did: also, to denie all pietie and religion, to condemne of foolishnes all good mē, Martyrs, Confessors, Euāgelists, Prophets, Patriarks: To be short, the deniall of eternal life is nothing els, but a deniall of the immortalitie of the soule, & a plain making of a man nothing better than beasts. If it bee so, *Let vs then eat & drinke, for to morrow we shall die.* The LORD deliuer vs from this Saduciall and Epicuriall impietie, and graunt vs for Thy merites sake, deare God, that wee may bee assuredlie perswaded, that there is indeede an Eternall Life, and blisse with Thee, for them that put their trust in Thee, amongst whom account me for thy mercies sake.

Againe, this Eternall Life, the place appointed for them that be Thy seruantes, all

Where this eternall life is.

men doe grant to bee with thee. Not because thou art euerie where, they do therefore thinke so of eternall life that is euerie where: for they, by thy word, do know, that inasmuch as *no man can see Thee, and liue*: this eternall life and thy presence is most pleasant, and had in fruition after in another world, whereunto, by corporall death, they doe depart, and are translated to a place aboue them, where thou dwelleſtin a light, whereunto no man can approch: *Abrahams* bosom (we read) was aboue, as the place for the wicked was beneath. *Helias was taken vp into heauen*, and thy Sonne our deare Sauiour prayed, *that where he is, those also might be, who thou hadſt giuen him, and might see his glorie.*

Iohn. 4

Now heare, deare Father, we learne by thy Spirit, that our Sauiour was ascended & taken vp in his very body vp into heauē, whither *Steue* looked vp, & saw thy Christ standing on thy right hād, to whom he prayed, *O Lord Iesu receiue my spirit.* Grant, I beseech thee gracious God and Father, that I may haue a cleane heart, more and more to see thee, and so in spirit to see and looke often vpon this place, whither bring mee at the length in bodie also, I humblie pray thee.

Act. 7

What maner of thing this euerlasting life is.

Now, what a thing this euerlasting life is, no man is able to conceiue, much lesse able to vtter: for the peace of God, which is eternall life,

nall life, passeth al vnderstãding: *the eye hath not seen, the eare hath not heard, neither can mans heart cõceiue those things, which thou* (dear God and Father) *hast prepared for them that loue thee.* Whatsoeuer can be spoken or imagined of thy kingdom, of the clearnes, joy & felicitie of the same, is nothing in compariſõ, as we may see by thy Prophets, who, because they could not otherwise, vnder corporal things haue shadowed the same: so that the confidence of eternall life, what a thing it is, can in no wise be tolde: howbeit, somewhat we may bee brought into some sight of it, by earthly things, to think on this sort, If God haue giuẽ here so manie things in a strãge place, how many are the great good things that be at home? If in a prison are so manie mercies, how many are they in the pallace? If the wicked haue so many benefites, what is the store prepared for thy seruantes, O Lord? If thy children find such comforts in the day of teares and mourning, what shal they find in the day of the mariage? If with beasts mẽ being, haue the vse of so innumerable blessings, oh how many are the blessings which they shal enioy with thy Angels, & with thee thy self, O dear God, whẽ they shall see thee, & haue the fruition of thee, in whom is fulnes, without lothing of al good & faire things, so that nothing can be more

desired, and that for euermore. This Thy children do not so see, as they now believe it: I say, that euen in their bodies, they shall see it for euer, (as *Iob* said) they believe that they shall see Thee, and their eyes beholde Thee, whē these our corporall eyes, our bodies being raised shal do their dueties. Such a knowledge of Thee they believe to haue, as shall not be only intellectual & by faith, as now it is, but euen a full sight & fruition, yea, a conjunction & fellowship with Thee.

1. Cor. 13 *Now they see but in a glasse, euen in a darke speaking, but then they shall see face to face*: For Faith, though it be the substance of thinges hoped for, and a certaine darke sight of Thee, yet it may not bee compared to the reward of Faith, and glorious sight, which

1. Iohn, 3 we shall see in the life to come, when Faith and Hope shall cease. Nowe Thy children know, that they be Thy sons, though it yet appeare not what they shall be. Wee know (say they) that whē our CHRIST, God and man, shall appeare, then shall wee bee like vnto Him, for we shall see Him euen as Hee is. O great prerogatiue! to see Christ as Hee is, which is not to bee considered so much for the Man-hood, as for the God-head it selfe: As *Paul* doeth also write, that when

1. Cor. 15 *all thinges are subject vnto the Sonne*, then shall He be subject vnto Thee, deare Father also,

that

that God may be all in all: and therfore Christ our sauiour prayed for vs, *that we might know Thee, the only true God*: not that Christ Thy son is not with Thee, ỹ true coequal & substancial God, but that we might know how that after the judgment of such a mysterie of his Mediatorship shall not be in Heauen, as it is now in Earth. Then Thou blessed Trinitie, God the Father, God the Son, and God the H. Ghost, shalbe al in al, Thou shalt be ỹ end of our desires, Thou shalt bee looked vpon without end, Thou shalt be loued without lothing, Thou shalt be praised without wearinesse: although loathsomnesse be wont to follow fulnesse, yet our fulnes in the cõtemplation of Thy pleasures, shall bring with it no kind at all of loathsomnesse. Sacietie of joyes shalbe in the beholding of Thee: *pleasures are in Thy right hãd for euer: we shalbe satisfied when we arise after Thine image*: I meane in the Resurrectiõ. Oh deare Father, shew Thy selfe vnto vs, & we aske no more. Oh grant vs, with thy Saincts in Euerlasting Life, to praise with perpetuall praises Thine Holie Name. Happy then! & happy we are again, if that day were come, that wee might sing with Thine Angels, Elders, & innumerable thousands, a new song, & say, *Thou Christ Iesu Who wast slaine, art worthie to receiue power, and riches, & Wisdome, & strength, & honor, & glorie,*

Psalme, 16
psalme, 17

on and

and blessing: in this blessed life al kind of maledies, griefs, sorows & euils be far away, & all full of all kind of mirth, ioy & pleasure: Oh, that wee might see now a little with S. *Iohn*, that *Holy Citie, new Hierusalem, descending from Heauen, prepared of God as a bride trimmed for her Husband*! Oh, that wee might now something heare the great voyce speaking out of the Throne, *Behold, the Tabernacle of God is with men, & He will dwell with them, and they shalbe His people, & He shalbe vnto thē their God: He wil wipe away all teares from their eyes, and death shalbe no more, nor weeping, nor crying, nor sorow, for the former things are gone.*

Apocal. 5

A MEDITATION OF THE blessed estate and felicitie of *the Life to come.*

THis bodie is but a prison, wherein the soule is kept, and that verilie not beautifull and bright but darke & moste dirtie, disquiet and fustie, fraile and filled vp with moste vermine and venomous Vypers (I meane it, concerning our affections) standing in an aire moste vnholsome, and prospect most loathsome, if a man consider the excrementes of it by the eyes, nose, mouth, eares, handes, feete, and all the other parts: so that no Bocardo, no Little-ease, no Dungeon, no Bishops-prison, no Gate-house, no

no Sinke, no Pit may bee compared in anie point, to be so euill a prison for the bodie, as the bodie is for and of the soule: whereby the children of God haue bene occasioned to crie and lament their long being in it: *Oh* (said *Dauid*) *how long shall I lie in this prison? Oh wretch that I am* (saith *Paul*) *who shall deliuer me out of this bodie of sin, which is an heauie burthē vnto the soule*, as the wise man saith: and therefore the Godlie crie, *Nowe let thy seruant depart in peace*: Oh that I were dissolued, and had put off this earthlie and fraile tabernacle! *Take mee vnto thee, and bring my soule out of this prison, that it may giue thankes vnto thee, O Lord*: for so long as we be in this bodie, wee cannot see the Lord: yea, it is an heauie habitation, and depresseth downe fore the Spirit from the familiaritie, which it else should haue with GOD.

Roman. 8

Luke, 2

Psalme, 42

This worlde and life is an exile, a vale of miserie, a wilderneſſe of it selfe, being voide of all vertues & necessaries for eternall life, and full of enemies, sorrowes, sighings, sobbings, gronings, miseries, &c. in danger to hunger, colde, heate, thirst, sores, sickneſſe, temptations, troubles, death and innumerable calamities, being momentanie, short, vnstable and nothing but vaine, and therefore is compared to *a warfare, a womans trauell, a shadow* and *a smoake, a vapour, a worde, a storme,*

storme, a tempest, in the which, Gods people feele great molestations, griefs, & troubles, now of Sathan himselfe, now of the world, now of their owne flesh, & that so wonderfullie, diuerslie, dangerouslie, and contrarily, that they are enforced to cry, *Oh LORD, When shall wee come and appeare before Thee? When shall this miserie ende? When shall we bee deliuered out of this vale of miserie? Out of this Wilderneſſe? Out of this continuall affliction, and most perillous seas?*

But where Thou art, O Lord and deare Father of mercy, there is not only no priſo, no dolors, no sorow, no sighing, no teares, no sicknes, no hunger, no heat, no colde, no pain, no temptatiõs, no displeasure, no malice no pride, no vncleannes, no cõtention, no torméts, no horror, no sin, no filth, stink, death no weeping, teares, miserie, mischief: there is, I say, not only no such thing or any euill, noisome, or displeasant thing, but all libertie, light, pleasantnes, all joy, rejoycing, mirth, pleasure, pastime, health, wealth, riches glory, power, treasure, honor, triumph, cõfort, solace, loue, vnity, peace cõcord, wisdom, vertue, melody, meeknes, felicity, beatitude, & all that euer can be wished or desired, in most securitie, eternitie, and perpetuitie, that may bee thought not onlie of mã, but of Angels & archangels, yea, aboue all

all thoughts: *the eye hath not seene* the like, *the eare hath not heard it, nor no heart is able to conceiue in anie point anie part of the* blisfull *beatitude*, which is with Thee, most deare God & Father, moste deare Lord, O Sauiour, moste gracious good God and Comforter: where Thou art, O blessed God, the Angels, Archangels, Thrones, Powers, Dominatiõs, Cherubins, Seraphins, Patriarks, Prophets, Apostles, Martyrs, Virgins, Confessors and righteous spirits cease not to sing night & day, *Holy, holy, holy, Lord God of Hosts, honour, maiestie, glorie, power, empire and dominion bee vnto Thee.* O God the Creator! O Lord Iesu the Redeemer! O holy Spirit the Comforter!

1. Cor. 2

Apocal. 4

Apocal. 5

In recordation of this, Oh howe Thy children reioyce! howe contemne they the pleasures of this world! howe little esteeme they any corporal griefe or shame! how desire they to bee with Thee! *How amiable are Thy tabernacles O Lord God of Hosts* (say they) *my soule hath a desire to enter into the Courtes of the Lord: Mine heart & my soule reioyceth in the liuing GOD. Blessed are they that dwell in thine house, that they may alwayes be praising thee: for one day in thy Courtes, is better than a thousande elsewhere: I had rather bee a doore-keeper in the house of my GOD, than to dwell in the tentes of vngodlinesse: For the LORD GOD is a light and defence.* And again: *Like as the hart desireth*

psalme, 84

psalme, 24

psalme, 42

the

the water-brooks, so longeth my soule after Thee: O GOD, yea, my soule is athirst for GOD, even for the living GOD: When shall I come to appeare before the presence of GOD? My soule thirsteth for Thee, my flesh also longeth after Thee, in a barren and drie land, where no water is. They (thy Children I meane, O Lord) desire the day of that their redemption, they still crie, *Let thy kingdome come*: they crie, *Come LORD IESVS*: they lift vp their heads, *looking for Thy appearing*, O LORD, *who wilt make their vile bodies like to Thine own glorious & immortal bodies*: for when Thou shalt appeare, they shall bee like vnto Thee: *Thy Angels will gather them together, & they shall meet Thee in the clouds, and bee alwayes with Thee*: They shall heare this ioyfull voyce, *Come yee blessed of My Father, possesse the Kingdome prepared for you from the beginning*: Then shall they be like to Thy Angels: Then shall they bee like vnto the Sunne in Thy Kingdome: Then shall they haue crownes of glorie, and *bee endued with white garmentes of innocencie and righteousnesse, with Palmes of victorie in their hands*. Oh! happie is hee that may but see that immortall and incorruptible inheritance, which they shall enioye for euermore,

So bee it.

Roman. 8.

Apoca. 22

Phillip. 3

Matth. 14
Matth. 25
Matth. 12

Matth. 13

Apocal. 7

A PRAYER

A PRAYER, WHICH IOHN BRADFORD ſaide a little before *his death in Smith-fielde.*

MErcifull God and Father, to whome our Sauiour Chriſt approached in his feare and neede, by reaſon of Death, and founde comfort: Gracious God, and moſte bounteous Chriſt, on whom Steuen called in his extreame need, and receiued ſtrength: Moſte benigne holie Spirit, which in the middeſt of all Croſſes and Death, diddeſt comfort the Apoſtle S. Paule, with more conſolations in Chriſt: than he felt ſorowes and terrours in the worlde: Haue mercy vpon me, a moſt miſerable, vile & wretched ſinner, who now draw neare the gates of Death, deſerued both in ſoule and bodie eternally, by reaſon of my manifold, horrible, old and new tranſgreſſions, which to thine eyes, O Lord God, are open and knowne. Oh, bee mercifull vnto mee, and forgiue mee, for the bitter death and blood-ſhedding of thine onlie Sonne Ieſus Chriſt: And, though thy juſtice doe require, in reſpect of my ſins, that now thou ſhouldeſt not heare me, contemning thy daily callings, yet let thy mercy, which is aboue all thy works, and wherewith the earth is filled, let thy mercie, I ſaye, preuaile towards me, thorow the merites and mediation of Chriſt our Sauiour, for whoſe ſake it pleaſeth thee to bring mee forth nowe, as one of his witneſſes, and a record-bearer of thy veritie and trueth taught by him, to giue my life therefore: To which dignitie, I doe acknowledge, deare God, that there was neuer any ſo vnworthy and vnmeet: no, not the thiefe that hanged with him on the Croſſe, I humbly therfore pray thee, that thou wouldeſt accordinglie aide and aſſiſt me with thy ſtrength and heauelie grace, that with Chriſt thy Son I may find comfort with Steuē, I may ſee thy preſence and gracious power with Paul & al others, who for thy Names ſake haue ſuffred afflictions and death, I may find preſent with mee

thy

thy gracious consolation, and may by death glorify thine holie Name, set foorth and ratifie thy verity, comfort the hearts of the heauie, confirme thy Church in the trueth, conuert some that are to be conuerted, & so depart out of this miserable world (where I doe nothing else but daily heap sinne vpon sinne) and enter into the fruition of thy blessed mercie, whereof now giue and increase in mee a liuelie taste and feeling, whereby through the terrour of death, the torments of fire, the paines of sinne, the dartes of Sathan, and the dolours of hell, may neuer ouer-come me, but may be driue away through the working of that most gracious Spirit, which now plenteouslie indue mee withall, that thorow the same Spirit I may offer (as now I desire, and am readie to doe) in Christ, and by him, my selfe wholie, soule and bodie, to be a liuelie sacrifice, holy and acceptable in thy sight, deare Father, whose I am, & alwayes haue bene, euen from my mothers wombe, yea, euen before the world was made, to whome I commende my selfe, faith and name, familie & friends, countrey, and all the whole Church, yea, euen my verie enemies, according to thy good pleasure: beseeching thee entirelie to giue encrease to this Realme of ENGLAND, the planting of thy worde againe, with Godlie peace, to the teaching and setting foorth of the same. Oh, deare Father, now we our selues come vnto thee, purge and so purifie me by this fire, in Christes death and passion, that now thy Spirite, that I may bee a burnt offring of sweete smell in thy sight, who liuest and reignest, with the Sonne and the Holie Ghost, now and euermore, world without ende. Amen.

EPHES. 5.

Awake thou that sleepest, and arise from the dead, and CHRIST *shall shew light vnto thee.*

FINIS.

neocesarien. De eodem.

Diaconi septem debent esse secundum regulā q̄uis nō magna sit ciuitas regule autē auctoritas est ista: qd̄ ⁊ liber actuum[c] apostolorū idem insinuat. ¶ Ut igitur ex premissis[d] apparet auctoritatibus dyaconi debent obediētiam p̄s byteris sicut p̄s byteri episcopis sed diaconi superbientes sacerdotibus exequari vel potius preferri querebant contra quorū insolentiā multorū auctoritates manauerunt eoꝝ supercilium reprimentes: atq; vt sacerdotibus condignā obedientiā exhibeant decernētes. ¶ Unde pelagius papa ait.

Nihil eoꝝ que sunt decreta primis ordinibus vendicent diaconi

Diacones[e] ꝓpriā ꝯstituimus obseruare mensurā neq; vltra tenorem

legat pro presbyteris. q̄ diaconi, dn̄t eis subesse vsq; ad illud, c. diaconi post in illo c. diaconi allegat p diaconibus. vltimo in. c. legim⁹ dabit sententiam contra diaconos henricus. Actuū. vi.

e Diacones. d̄ putatū sic. xix. q. ij. hoc tantum.

f ¶ Primis. idē maiorib⁹ episcopali scz ⁊ presbyterali. ⁊ ita ep̄at⁹ est ordo. vt. lxxxiiij. dis. cū p̄terito xxi. dis. cleros. ad idem. xxij. dis. c. i.

g ¶ Absq; epi-